Lutheran Herald

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Silhouette by Harmon

And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish.

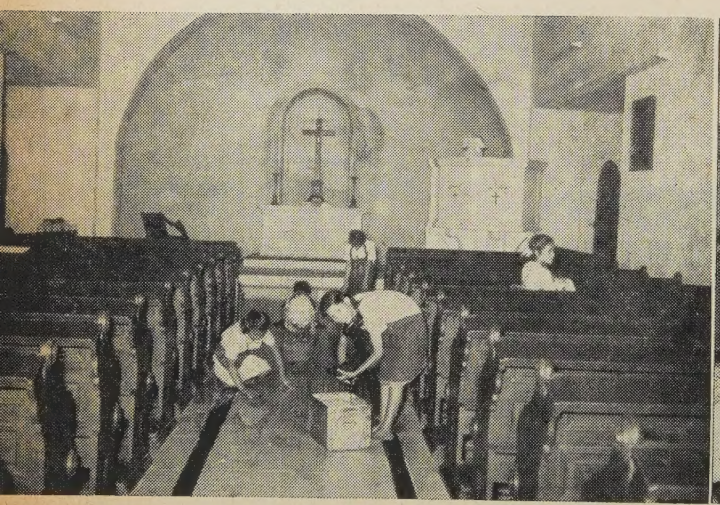
VOLUME XXXVIII MINNEAPOLIS, MINN., FEBRUARY 2, 1954 NUMBER 5

A vegetable garden on the grounds

Cleanliness is a good habit.

Lutheran World Federation's Orphanage for Girls

(See story on opposite page)



The House of God is faithfully kept clean.

There are kitchen duties, too.

Dr. George Farah, who is in charge of five LWF clinics in Jordan, makes a health check on the girls.

The chickens . . . and their friends

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nneapolis, Minn., Feb. 2, 1954

Lutheran Herald

utheran Orphanage n the Holy Land

Erna Doering

ng-a-ling-ling."

We draw the old-fashioned bell—pull at the gray nted gate of our Lutheran Orphanage for Girls in it Jala. A little girl opens the door. Politely she makes 'knicks," a kind of curtsey which little girls in Eu-pe were formerly taught. The girl is one of the 126 ldren who are housed and fed, clothed and educated the buildings which lie before our eyes.

We look around. Our eyes are caught by a nice flower rden which occupies the middle of the compound th its roses and lilies, its borders of rosemary, its rnations and marigolds. To the left we see the main ilding, two wings with the church in the middle e a mother guarding her children. To the right are me smaller buildings, one of them in barracks-style. But here comes the principal of the orphanage, Sister rtha Harz. She is one of the five "Kaiserswerth dea-nesses who are in charge of the institution. Two are erman, two are Arab, and one is Armenian. But all them received their education in the "Kaiserswerth-utterhaus" in Germany. They are helped by six Arab dy teachers and a small household staff of four per-ns. Sister Bertha came to Jerusalem in 1926. Since en she has devoted her life to the education of young rab girls in the Holy Land, and when you meet her u feel at once that she loves the Arab children and at she lives in her work with all the powers of her ul and the whole strength of her frail body.

In Jerusalem she was the director of the big Talitha-umi School, which is now in the hands of the Jews. ill 1940 she administered this work, which provided r the whole Near East the best housewives, teachers, indergarten teachers, and domestic orkers. From 1940-48 she was in-rned in a camp like all other Ger-ans in Palestine. During these ears the school was continued, but a totally different spirit, by people who had not our Lutheran missionary zeal and background. So Sister Bertha always longed for her school.

When she was released, she returned to Jerusalem, full of hope that she would be allowed to take over her school again. For in the meantime the Lutheran World Federation had stepped in. The National Lutheran Council of America had sent over Dr. Moll to examine the situation of the Orphaned German Missions in Palestine, and he was very eager to help all this mission work and had already started to rebuild Arab Lutheran congregations which had crumbled under world-war conditions.

But—alas! Now the Jewish-Arab war broke out, and the buildings of Talitha-Kumi School were lost, like all the other German property on the Jewish side. Fortunately, there was some property left on the Arab side. Dr. Moll, who saw the appalling need for educational institutions, especially after the unhappy war of the Arabs, suggested use of these properties to revive the former German institutions. So it happened that Sister Bertha, with the help of Dr. Moll and the good Lutheran people of America, started in 1950 a new Talitha-Kumi school in Beit Jala, near Bethlehem.

The buildings here had served before the great war as parsonage and day school, but the day school had closed, and for the pastor a house was rented. The buildings were then nearly in ruins. It was dangerous to attend the service in the church. Nobody who sees the orphanage now would believe how dilapidated this compound looked three years ago. Today everything is repaired, the rooms are whitewashed, and the whole place improved. To be sure, the orphanage is overcrowded. We

(Dr. Erna Doering is Director of Education Affairs of the Lutheran World Federation, near East Branch. Dr. Doering was educated in the University of Marburg, Germany. She serves with whole-hearted consecration and outstanding ability the orphanages at Beit Jala and Bethlehem, the day schools at Beit Sahour and Jerusalem, and the Home for the Blind and the Apprentice Workshops on the Mount of Olives in Jerusalem.—DR. EDWIN MOLL.)

LUTHERAN HERALD — **O. G. Malmin, *Editor***

GLADYS WOGEN, *Assistant to the Editor* • **HERMAN E. JORGENSEN, *News Editor***

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look through the windows into one of the dormitories. The beds are very close to each other, and all beds are double-deckers.

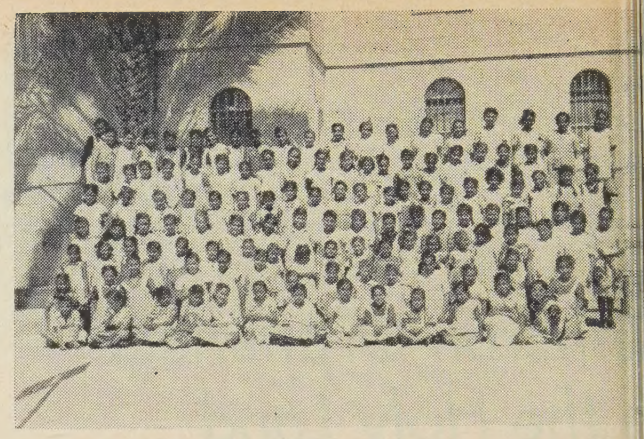
We hear Sister Bertha: "When Dr. Moll and I started to make our plans for the orphanage, Dr. Moll proposed to build up a boarding school for about 60-70 girls. But when the people nearly stormed our house in order to have their children admitted, and when I heard of the miserable conditions in which the refugees and the other people had to live, I thought it would be better to crowd the children together in these sheltering buildings than to let them continue their lives in ragged tents and dirty caves. So it happens that we have now double the number of girls that was intended at first. Naturally, we have to use every corner of the buildings, and our children have to be extremely tidy and clean, otherwise it would be impossible to keep the home in decent order."

Sister Bertha also likes to tell a story about the barracks mentioned above: "This barracks was built as a store-room, but when Dr. Moll came to the Orphanage the next time, he found in the barracks two classrooms and lodging facilities for teachers. He was very much surprised, and I had to confess that I made these arrangements, because consequently I could admit more children. For storing room I could use some other place, which was not convenient as class or living-room."

We walk around the compound. We see the nicely terraced garden for vegetables, where the girls learn gardening, we pass the poultry yard and come to the playground, where we meet the happily playing children. In the main building we have a look into the big dining room, where the deaconesses have their meals together with the 126 girls.

We see the classrooms with the green-painted desks and the rooms for the teachers and sisters. We find confirmed what Sister Bertha had told us about narrowness, cleanliness and tidiness. The whole school is like a doll house.

Flower gardens on the Lutheran Church grounds



One hundred twenty-four Arab girls, ages 9 to 16 years. Cou them!

In the living quarters of the sisters we take a loo from the balcony. What a marvelous view! Since th orphanage is located on the slope of a hill, we loo down on Beit Jala with its stone houses, its olive an apricot trees, for which it is famous. On the opposit hills we see Bethlehem and its churches, among the the steeple of our Lutheran Christmas Church, and b hind them the brown and violet mountains of th wilderness of Judea.

We have a long talk with Sister Bertha while w are drinking our Turkish coffee. Sister Bertha is no confronted with great problems. The girls are growin up. The school has seven classes. Sister Bertha wishe that the girls who are now in the seventh class coul have more education and training, so that they ma become self-supporting when they leave the school. Bu unfortunately there are no further possibilities t enlarge the school on this compound.

Kaiserswerth has to build a new and bigger orphanage There is a place available among the Lutheran proper ties near Bethlehem; but before any plans can be real ized, a lot of difficulties have to be overcome, not leas the money for such a new building! But on the othe hand, there are 3,000 girls on the waiting list, eager t learn and to be educated by our Lutheran people. Wha a chance for Christianity!

We leave the orphanage by car. At the corner where the Beit Jala crosses the Bethlehem road, we meet a crowd of people: sad, undernourished Arabs in rags with donkeys or small wheelbarrows. They are refugees from the nearby tents who have come to take their monthly rations from the UNRWA, which has one of its offices at this place. In our thoughts we compare these needy and sick-looking men with the happy, healthy, and well-fed children we just left, and we know that through the help of our Lutheran brethren of the USA we do a work in Beit Jala which tries to be according to the commandments of our Lord.

BI Thirty-Five Years Old

Lutheran Bible Institute, with branch schools in ttle, Los Angeles, and New Jersey, passes a signifi- milestone on February 4 when it enters its thirty- year.

uilding a Bible study and missionary school in Min- polis, which has received national recognition, is a or step in religious education. Several groups of ors and laymen in Chicago, in the Twin Cities, in cities on the West Coast, all unknown to one ther, had long been praying for a Bible school to established for Lutheran young people. The vision he founder, Dr. Samuel Miller, then pastor of the ssiah Lutheran Church in Minneapolis, and a small up of associates, was divinely inspired; and the Lu- ran Bible Institute was a direct answer to prayer, h, courage, and untiring efforts.

The Lutheran Bible Institute has grown in 35 years, n a small and very limited capital investment to r a three-quarter million dollar institution.

n his annual report to the LBI association, Dr. Oscar Hanson, president, stated that the Lutheran Bible titute was a miracle movement among Minneapolis therans dedicated to a concentrated study of the racle Book. These years have truly been a miracle rch. Thousands of souls have claimed miracle power the Cross through the study of the Word and have ne forth at home and abroad as soldiers of the miracle ny—His Church.

The Lutheran Bible Institute is devoted to Bible study d missionary training, designed to be practical and eful in the day-to-day life of every student, with phasis on the Christian way to understand the world which they live and work. The Northwest Extension Seattle, Washington; the Southwest Extension in s Angeles, California; and the Eastern Extension in aneck, New Jersey, have similar background, ideals, d policy, each under the supervision of a regional ard patterned after and directly responsible to the BI administration in Minneapolis.

The board of trustees is elected by the LBI association. his board is composed of twelve members, six pastors d six laymen, from congregations of various Lutheran nods. The present faculty, with twenty-two ordained utheran pastors, are members of the Augustana Lu- eran Church, The Evangelical Lutheran Church, nited Evangelical Lutheran Church, American Lu- eran Church, and Lutheran Free Church.

he LBI Home Study Correspondence Department last ear enrolled 10,284 new students to study the Bible y mail. The courses were used in 386 groups. Since the beginning of this department in 1930, there have been 38,613 students enrolled.

The LBI Day Schools have enrolled this past year 627 students. The total enrollment in the Minneapolis school last year was 392; 52 graduates received their diplomas. Over 2,000 attended the evening classes sponsored by the Minneapolis school. These classes were held in Minneapolis, St. Paul, Rochester, St. Cloud, Fergus Falls, and Moorhead, Minnesota; and Eau Claire, Superior, and Racine, Wisconsin.

Greater emphasis has been given to student counselling so that students may receive help to solve their problems—spiritual and scholastic. New courses for parish and institutional workers have been added, and a special faculty committee will continue an evaluation study of subjects to be included.

A survey made last year showed that 240 former LBI students were active missionaries on Lutheran foreign mission fields. This number has increased the last few months. One large Lutheran synod states that over 75 per cent of its missionaries have had training at the Lutheran Bible Institute.

LBI students continue to manifest much interest in missions. Prayer groups meet for various mission fields. Weekly mission convocation programs bring many missionary speakers here. Last year, LBI students gave $3,291.84 in their mission offerings.

The Psalm of Life Radio Broadcast, originating in the chapel of the Lutheran Bible Institute by radio pastor W. E. Klawitter, is heard over 13 stations from coast to coast, Monday through Friday. During this fiscal year there were 27,689 pieces of radio mail received, which included many comments on the broadcasts, many prayer requests, many letters asking for help in facing or solving a definite problem. There were many letters of testimony as to special blessings and definite decisions for Christ. Since the "Psalm of Life" broadcast came to LBI in 1945, they have received 111,000 pieces of mail; and sent forth 17,033 radio programs.

Music Department at LBI, under the direction of Ruth Nelson, serves as a training in the appreciation and rendition of church music. The LBI Choir, consisting of 49 voices, presents choral services in a number of Twin City churches and makes an annual spring tour into other states. Trios, quartets, and octets afford further training and experience in bringing the gospel message through song. Instrumental music is also used in this ministry.

Ask a dozen students from what walk of life they

have come, and you will receive a variety of answers. From the large and small town and hamlet centers, from many denominational churches, from the rank and file of scores of business enterprises, the skilled and unskilled workers, the farmers' son and daughter, church workers and missionaries-on-furlough, all eager for systematic Bible study, are among the students enrolled. According to a survey just completed, students from 47 different walks of life are registered.

LBI has no endowment fund or budgeted support from any source: students pay no tuition; no charge is made for instruction. Free-will gifts from friends finance the ministry of Bible teaching in the classroom, over the radio, and through the Home Study Department. The miraculous support of the LBI ministry been made possible because the miracle army of dents and friends has been moved to pray and to tribute faithfully to the building of a Greater Luthe Bible Institute.

In a world gripped with fear and uncertainty, m and more people are giving their attention to relig and religious institutions. Something happens wh people begin to study their Bibles systematically a regularly. New life, new vision, new power come individuals and to congregations. This has been experience and the rich heritage as thousands of you people have come to the Lutheran Bible Institute study the Word.

Hedgerow Bible Class

Lewis E. Bakk

The Evangelical Lutheran Church has a Kansas Circuit, with seven congregations remaining of the 70 some congregations and preaching places which once existed in our state. We are part of the South Central District, with one of the seven being Upper Wolf Evangelical Lutheran, located in a strictly rural setting in northeast Kansas near Robinson, 70 miles northwest of Kansas City.

But what about the hedge? We are referring to the osage orange trees in the accompanying picture, located just south of the church and parsonage. This type of hedge yields large oranges every year—we call them hedge apples; if you have never seen them, we explain that the oranges look like a "Sunkist," with the little bumps on the skin exaggerated. You are hungry!—please don't anticipate a good, acid fruit, for these osage oranges are inedible. They grow well, and the wood is used for bows and some kind of dye; but the fruit is simply pulp all the way through, and they are useless to us.

The congregation of Upper Wolf Church

I wonder if the above thought could have been the minds of those who years ago started our Bib classes. "Why do we relax under these useless hed trees, talking only a little about religion, Christianit and farming? Let us start a Bible class and call it th Hedgerow, and move inside the church with our ch dren." They did just that, and today, of the 120 e rolled in our graded Sunday school, 53 are attendin the adult Bible class—husbands and wives and othe adults of all ages. Also we have a junior Bible cla which is almost saturation for our congregation.

Comments from those enrolled would sound som thing like this: "We enjoy class, for we are favored t discuss the Word of God. Here we can speak to th pastor. We are sanctified and guided by God's Spirit a we study a Lutheran commentary on The Internationa Lesson Series. We learn more about the Fruit whic perishes not (the hedge fruit was worthless). We lear of the Vine, the Tree of Eternal Life, Jesus Christ wh never changes." Worthless hedge trees, once used ex tensively for fence, are now being bulldozed out, rov by row, and piled up to be burned to make room fo more corn, wheat, and feed lots on the parish farms.

"We want to learn more about salvation and how to witness about our Savior Jesus Christ," they said, "for John 15:6 reads, 'If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered into the fire and burned!' "

These hard-wood hedge trees produce very intense heat, so they have taught us a lesson. Thanks be to the Lord for our Bible classes.

*Pastor of Upper Wolf Evangelical Lutheran Church

Concerning the Book "Luther Now"

Mrs. Casper Brenden

(Third in a Series)

he Reformation is born amidst the strife and clamor war, the greed and corruption of a vain-glorious, ealthy, and politically powerful Church. One individ- l came face to face with his God, and a new era was hered over the cosmic threshold.

Not for self glory did Luther defy ecclesiastical power. ere was a man driven by extreme need. The nailing of e ninety-five theses to the doors of Wittenberg Church as premeditated and calculated. It marked the culmi- ation of tortured thought and soul-searching medita- on. The act was not spectacular—only the interpreta- on of a later romantic nineteenth century made it em so. Serious historical research brings us to the alization that Luther was not interested in the for- ation of a new Church. He wished to purge the xisting one of its current evils and restore it to its ue evangelical, apostolic beginning.

Luther (in the words of Bishop Hanns Lilje) "had o know whether he could stand before God at all. He elt that he was lost unless he could find an answer to his question." We do not ask such questions any nore. We take for granted so many things. Freedom f conscience, Christian liberty were the fruits of Lu- her's search. Staupitz was the first man to explain to im that despair and anguish have their place in all Christian experience. The "justice of God" was posing problem.

May we ever remember Luther's own words written n the preface of his *Works:* "I hated the term Justice f God, for I had been taught to understand it philo- sophically as a formal or active justice by which God himself is righteous and punishes the sinner and un- just. I could not love the righteous God who punishes the sinner, and I hated him. Though I had lived as a virtuous monk, I felt myself a sinner before God . . . and dared not hope that I could become reconciled by my own efforts. . . . Thus I angrily rushed around in my bewildered conscience, but I hit violently upon this statement by Saint Paul: 'For there in is the right- eousness of God revealed as it is written: The just shall live by faith.' I felt like one who had been born again. . . . For instance, the 'Work of God' means the work God does; the 'Power of God' means the power by which God strengthens us. The 'Wisdom of God' is the wisdom by which He makes us wise. . . . I now favored the same words ('righteousness of God') with ardent love as something sweet and lovable. This passage of Paul became my *porta paradisi,* a real gate- way to paradise."

If all believers were to know or to remember nothing else of Luther's writings, this passage would be enough. It is the key that opens the door. It is no wonder that Hanns Lilje remembers to use the key in his hour of extremity. The tragedy of today lies in the fact that too many of us have lost the key, and we do not even care to look for it.

President Announces Retirement

Dr. J. A. Aasgaard, President of The Evangelical Lutheran Church for 29 years, has announced his desire to retire at the conclusion of his present six-year term of office, September 1, 1954. The announcement was made public through a letter from Dr. Aasgaard, dated January 8 and addressed to the pastors of the Church. In it the President urged a large attendance at the June convention of the Church. He pointed out the importance of the issues to be acted upon: the merger question; election of a successor to Dr. T. F. Gullixson as president of Luther Theological Seminary, St. Paul, and the calling of additional professors. He stated that the meeting of the Eastern District, to be held during the general convention, will be of great importance, since the president of that district, Dr. Martin Anderson, has announced his resignation.

Concerning the general presidency, Dr. Aasgaard wrote: "Finally, the President's term of office expires this year. It will be incumbent on the convention to elect a successor to take office on September first. It is definitely understood that under no circumstances am I to be considered a candidate."

He continued: "As I make this announcement I wish to say to all that your faithful and loving support and encouragement have meant more to me in my work than any other thing, except God's grace and loving kindness. His grace comes to each one of us when the responsibility of assuming a pastoral office is laid on our shoulders. Again, thank you, and may God bless our Church in the future as He has done in the past."

The biennial convention of The Evangelical Lutheran Church will be held at Central Lutheran Church, Minneapolis, June 9-15, 1954.

Thy Kingdom Come

F. W. Thou

SKETCHES FROM A SUMMER IN COLOMBIA

(Eleventh in a Series)

Colombian Pictures

During my stay in Medellin, Arnfeld Morck and I worked on the folder, "Hope in Colombia," in which we attempted to portray the new hope in this mission field. The cover design symbolizes God's light breaking through the storm clouds that have darkened the skies over Colombia. The light falls on a family standing on a hilltop and reaching arms heavenward in an attitude of prayer; in the far distance stands a chapel, also brightened by the rays of God's light. The theme of the folder is found in Psalms, "What is man that thou art mindful of him? and the son of man, that thou visitest him?"

Superimposed on a map of Colombia that appears on the back of the folder are sketches that symbolize the various mission activities: congregational work, literature and translation, student work, evangelistic centers, and the Bible institute. An insert tells in detail the story of each mission station.

The folder will be used during the coming year by both the ELC and the UELC, co-sponsors of the mission work in Colombia.

During this time I also prepared five illustrations for an outline of the book of Romans. The drawings are unique in that the figures are dressed in the garb of the Colombian peasants. The stages portrayed are the sinner alone, the forgiveness of his sins, his sanctification, the call to duty. A design for a Christmas card feat Colombian shepherds listening to the angels' son "On earth peace, good will toward men."

I realized that there are innumerable motifs for drawings. Pastor Ostrom painted a word picture of in the earlier days rural Colombians came to meet in the evening. Walking from distant villages, could be seen approaching the meeting place. In t hands were candlelighted lanterns with colored sha Walking singly or in small groups, they appeared the crests of the lower foothills of the Andes. At end of the meeting, the candles were again lighted, parishioners departed, and, as small dots of color, appeared over the low hills.

Pastor Ostrom said that such memories never f but are like God-given lights that will someday b again. He spoke of the warmth and enthusiasm of people, of their enjoyment of the meetings, and of h they appreciated having visitors come and share in t good times. Frequently we see these rural people Medellin, driven there during persecution in their c areas, but always dreaming of returning to their fa homes, many of which have been destroyed. Undaunt these peasants realize that the homes can be rebu and life can go on.

Japan Mission 1953

Rolf A. Syr

The following information on Japan is a continuation of report on the developments on our mission field in Japan in 1953.

Speaking of the fall work alone, Pastor Johnsrud writes about activity after the brief vacation our missionaries had, including the summer conference:

"September brought us back to our homes refreshed to enter the vigorous autumn schedule. With a new base of operations, student work in Tokyo was able to swing into full action after its center, along with the new sanctuary, were dedicated on September 20. Elsewhere, autumn meant the opening of new work. Commuting from Tokyo and his rented home (rented from the Suomi Synod Mission), Philip Luttio began survey work in the Yokosuka area (Miura Peninsula). Living in rented quarters at the opposite end of the field, Paul Arnold was investigating his prospective rural charge of Kariya and environs and seeking land. Chur land was purchased, house land ready for registration Toyohashi, when a noisy, new candy factory was c covered near the proposed residential property. Th combined with new city street planning, has tempor ily stalemated building in that city; but on Novemb 8 Richard Nelson opened services in a private kind garten, using a former navy captain as an interpret The garage planned for the Mobile Gospel Unit becar the temporary home of the Ingulsruds in Hamamats After moving there, Lars Ingulsrud opened work three rural villages: Chibatta (October 30), Mikka (November 7), and Tsuzuki (November 29), all bo dering on the northwestern shore of Hamana Lagoo God had graciously provided very helpful contacts f this beginning work, an old Christian gentleman his seventies, a Stanford graduate of 1906 and a nati of Mikkabi High School, and though not a Christia

duate of a mission school. The English teacher has helpful as an interpreter. She has secured the ge hall for meetings, and by her quiet witness has helpful in gathering the people. The old gentle- has made many fine contacts and new openings he work and frequently has acted as an interpreter. n these helpers, plus movies, slides, tape-recorded c, and messages from God's Word, Lars Ingulsrud acts over 200 people weekly with the Gospel of st. How wonderful that these rural people have ed their hearts to Christ's messenger and message!"

e of the new activities begun in 1953 have already ed to be very challenging. One of these activities ral work in a large area surrounding the salt water on that is called the Hamana Lagoon. Pastor Ingulsis in charge and mentions a few incidents from work, which was begun just this past fall, as four nite preaching places have been opened in a rural hitherto untouched by the Gospel.

A young lady in Chibatta Village came to the church Hamamatsu through contact with the 'Lutheran r.' She was baptized and was anxious that work tarted in Chibatta.

In Osaki Village lives an elderly gentleman who is hristian and who understands English well. He has me my interpreter, and together we went to Chibato make arrangements. The young lady had received nission for us to use the Community Hall, so two ks later, Oct. 30, 7:00 p.m., we held our first service e. Two weeks later, on Saturday, Nov. 14, 7:00 p.m., began again in the same building as before in kabi.

A Christian school teacher and a lady doctor, whose husband was a Christian, have been anxious for us begin services in Tsuzuki Village. A Christian sta- master in Ona Village has asked us to begin work e. A Christian housewife in Hirayama Village has ressed a desire that something be done in Hirayama ra. A high school teacher in Sakume Village has mised to make the arrangements if we will begin Sakume.

The people in Tsuzuki made the necessary arrangents first, and Sunday, Nov. 29, we began services in community hall in Tsuzuki. I prepare a short mese in Japanese every week and give the same one in h place. We use a tape recorder to teach hymns and y the prelude, etc. We also take our movies or slide jector to each meeting. We conduct a Bible class terpreted sometimes) in each place: in Chibatta from 0-9:00 p.m. after the regular meeting; in Mikkabi d Tsuzuki from 3:00-4:00 p.m. on the days we meet re.

'All of the towns mentioned above are within twenty minutes by train from Mikkabi, and none of them have any other Christian work being done in them."

This rural work initiates the second phase of our mission policy. The first phase was to become established in the large population centers which had good transportation facilities into the outlying areas. Our job is now not only to minister to the people gathered together in the large centers, but to branch out into the villages and hamlets, up in the deep mountain valleys where they raise the rice and tea, up into the mountain areas where they do the logging, and down along the sea where you have the fishermen and shipbuilders.

Another of these areas is at Kariya, where Pastor and Mrs. Arnold are located to begin this new work. Preliminary surveys were made while they were still studying the language at the school in Tokyo. They were able to purchase land for a chapel which is located at the edge of the present residential area but which will soon be the center of the city; the new city hall is being built close to the ground we purchased. The missionaries are living in Nagoya, which is about twelve miles from Kariya, until they can find a residence for themselves in this new field of activity. They have made contacts this fall with several influential people in the city, and the mayor, Mr. Okamoto, has recently requested us to build a chapel immediately, which will be the first church in the city of Kariya. There is a string of small villages just outside of Kariya where there is no Christian work at the present time but where many people have heard the Gospel over the "Lutheran Radio Hour" and where we have contacts because they have written in for further information. This is just the beginning of a new work which has promise.

Another beginning is made in Miura Peninsula, which contains the naval base of Yokosuka, where both Japanese and American naval personnel are stationed by the thousands at the present time. The Rev. Philip Luttio has been surveying this area and gives some of his impressions as follows:

"It is about twenty miles from south Yokohama to the tip of Miura Hanto, with downtown Yokosuka being about the half way point. Most of the peninsula's three hundred and fifty thousand live along the Tokyo Bay side. The area near the Yokosuka port and navy yard is the center of open prostitution and vice, though this condition is not absent in any corner of the district. A number of trips were made through the peninsula before the depressed feeling which one gets when confronting this situation could be controlled. In order to determine the location for the center and home, a survey of this heavily populated area was begun. The method followed was to go through the tunnels into

(Continued on page 109)

Doctor Aasgaard

Elsewhere in this issue announcement is made of Dr. J. A. Aasgaard's intention to retire from the presidency of our Church on September 1 of this year. At a later date there will be ample opportunity to evaluate his services to The Evangelical Lutheran Church and to pay such tribute to him as words can do. We shall not attempt to do so here and now.

However, it would be impossible to send the issue of LUTHERAN HERALD containing the news of Dr. Aasgard's intention to press with nothing but the bare announcement. We are sure that no pastor of the Church read his letter without being profoundly moved. For 29 years we have been accustomed to following his leadership loyally, almost without question. The great majority of the pastors of the Church have known no other leader. As the news spreads throughout the congregations, the reaction of the hundreds of thousands who have claimed him as their own will be exactly the same. We come easily to take for granted some of the greatest and dearest things in life. There gets to be a sort of human "changelessness" in certain relationships. It comes as a shock to learn that something which has continued changeless so long is now to be changed.

No matter what the future holds in store for The Evangelical Lutheran Church—whether it is God's purpose that we shall soon see the close of the present outward form and relationships of our Church or whether He desires that we shall continue as we are yet for a time—we are quite safe in saying that none of the members of today's ELC will live to see another term of office to compare with Dr. Aasgaard's.

Some of our readers will go back and reread the special issue of this paper which appeared in June, 1950, on the occasion of Dr. Aasgaard's Silver Jubilee as President. They will remind themselves of the facets of his career—as pastor, educator, and church administrator. They will be reminded of the problems and difficulties of this period in our history, externally and internally. They will live again the trials and triumphs of their Church during a crucial generation. And in it all they will see how God has used Dr. Aasgaard, endowing him with the spiritual and mental qualities needed, giving him the physical stamina to carry on a task beyond the capabilities and strength of most.

Today we thank God for the ministry of our President through all these years. We pray that He will grant him many more years of service to our Church. Even though he will close his service as President of The Evangelical Lutheran Church in another eight months, as long as he lives Dr. J. A. Aasgaard will continue to be our "Number One Man." God bless him!

EDIT

On Ele

It is inevitable that there shall be a great deal of thoug and much discussion between now and June conce ing the election of a new President of The Evangeli Lutheran Church. It is not necessary, we know, remind ourselves that it is a spiritual office which is be filled—the highest office among us—and that need to seek the guidance of God in prayer. Sure no one doubts that God guided the election of the t men who have held the office during the 37 years of c existence. And no one doubts that He is willing a able to guide us in the choice which now impends.

So much is bound up in the choice that it is not s prising that there shall be widespread discussion. Let be our earnest prayer that our discussion among o selves may be kept on the highest possible plane. T one desire of the Church is to know and do the w of the Lord. But individuals are involved, of cour and that means that there will be discussion of t qualifications and fitness for the office of this one a that one.

No sooner was Dr. Aasgaard's letter made public th one of the daily newspapers of Minneapolis speculat on a possible successor, naming a number of pron nent leaders of The Evangelical Lutheran Church being included among "the names mentioned mo prominently." We will grant that such a story is go journalism and that there was certainly nothing offe sive about the manner in which it was written. Wheth it constitutes good churchmanship, however, is op to question. It places the men mentioned in a high embarrassing position, since they have not sought t office and were obviously not consulted before the names were included on the list. And who can kn what the choice of the convention will be? Accordi to the Constitution, any pastor of the Church is eligi to election.

It might be of some practical value to outline brie what the Constitution of The Evangelical Luther Church provides regarding its highest office. First to election: The President is listed as one of "t officers of the Church." "The President shall be elect for a term of six years" and "shall be chosen fro among the pastors of the Church." All elected office "shall enter upon their duties on September first follo ing their election."

As to the method of election, the Constitution mak no specific provision. There is a general stateme

IALS

sident

ever, which seems to have a bearing: "All matters be determined by a majority vote unless otherwise ided." In the absence of specific provision to the rary, this would seem to apply also to the election President. It is subject, of course, to any special on which the convention may take.

raditionally, the method of procedure in our Church been the following: The election of general officers ows the reading of the report of the President. Nomiions are from the floor. Voting is by written ballot. simple majority, as already stated, is sufficient to t. While this is the usual procedure, the convention upreme under the Constitution, and may according- make such decision as to the time during the conion the election shall be held and any other proons it finds wise and good.

e Constitution outlines the duties of the President as ows: He shall

a) preserve peace and order in the Church;
b) attend district conventions as far as possible;
c) mediate disputes when requested;
d) convene and preside at the conventions of the urch;
e) report to the general and district conventions ncerning the official acts of himself and the Church uncil as well as on the state of the Church.

t is also provided that he shall be a member of the urch Council. Although the Constitution does not provide, it is taken for granted that he is the chairn of the Church Council.

While the duties we have just outlined are very mprehensive, the truth of the matter is that the reponsibilities of the President go far beyond constitunal provisions. Partly through convention action, part- through Church Council action, and partly through e force of necessity, our President has become what r fathers envisioned the office to be, even though they d not hamper its occupant by spelling out all the deils. He is our spiritual leader, first and foremost. e is our chief administrator and as such is an advisory ember of all boards and committees. He is our leader all inter-synodical affairs. And, truth to tell, he is guide, philosopher, and friend" to so many individuals nd congregations as to beggar description.

This, then, is the office which is to be filled in June. urely, sober, Spirit-filled, prayerful, and considered acon by the Church is needed.

"Church in Miniature"

THE REPORT OF THE JOINT UNION COMMITTEE—4

Actually, we are not sure that it is especially apt to describe the district in the proposed new Church as "the Church in miniature." Someone used that description during the negotiations. Someone else preferred to say that the district is "the Church in action." Both are attempts at describing the district as the *Report* has it: a basic organizational unit, close to the congregation, the organizational unit, in fact, which makes the voice of the individual congregation loud enough so that it may be distinctly heard in the general convention of the Church body. That is one side of the theory underlying the district. The other is the reverse: the district is also the entity through which the program of the church body is directly interpreted to the congregations.

However it is described, the district in the new Church will be exceedingly important, more so, we feel, than is the case under the present structure of the ELC. It will be worth our while to devote two, and possibly even three, "installments" of our analysis of the *Report* to Chapter VI, "The Districts."

A district is a geographical segment of the church body. The *Report* lists three "objectives" or purposes for the district. (1) It is expected to provide "proper supervision and direction to congregations and pastors in regard to both doctrine and practice." This means that it is the district which accepts or dismisses congregations. And it is the district which has custody of the Clergy Roster. We shall return to a discussion of this objective in a later article.

(2) "The districts also serve as working units of the church body for promoting and carrying out many phases of the work of the church body." It is that objective which makes it quite apt to describe the district as "the Church at work."

(3) And, last but certainly not least, "through the districts and their conventions, in which each congregation is always represented, the congregations can express themselves by resolutions to the general convention of the church body regarding plans and policies."

The jurisdiction of the districts has been fixed in order to make it possible for them to carry out the functions just outlined. Thus the purpose of the district is defined and its relation to the church body is established. In brief, that relation is that it is the church body which establishes the district. How many districts there shall be is for the church body, through its general convention, to determine. And, in general, the church body outlines the areas of authority which the

(Continued on page 116)

Boys' Work in the E.L.C.

Loren M. Ne
National Direct

Scouting Observes Birthday

The Boy Scouts of America, now numbering more than 3,300,000 boys and adult leaders, will observe the 44th birthday of the organization during Boy Scout

Week, February 7 to 13. Nearly 600 Scouting units sponsored by churches and Brotherhoods in the ELC will participate.

Boy Scout Week will highlight the "Forward on Liberty's Team" theme, which seeks to produce a greater functioning manpower and provide a higher quality program for its ever-increasing boy membership.

Boy Scout Week observances this year in every city and town and most villages and hamlets throughout the nation will provide opportunities for Scouts, their parents, local institutions, and the nation to pay tribute to the leaders of the 89,000 units for the contribution they are making to the boyhood of America.

Since the Boy Scouts of America were incorporated in Washington, D. C., on February 8, 1910, there have been more than 21,000,000 boys and leaders enrolled in the organization.

Sunday, February 7 will be observed in churches as "Boy Scout Sunday." Many of our churches have planned special features for this service. Scouts an leaders will attend services in uniform. In thousan of elementary, junior high, and high schools, Boy Sco Week will be marked at school assemblies. Flag cer monies and stunts put on by Cub Scouts, exhibits Boy Scout handicraft and demonstrations of Sco skills, and talks by boys themselves will bring th thrills of Scouting to the attention of their parents an friends.

Glenwood City Scout Honored

Star Scout David Marquardt was awarded the *Pr Deo et Patria* Award at a special service during th morning worship of Our Savior's Lutheran Church i Glenwood City, Wis., recently.

In the above photo Mrs. Paul Marquardt is shown pinning the meda on Dave's uniform and in the second row, from left to right, ar Scout Leader Lee, the Rev. E. S. Skaar, and Paul Marquardt.

The *Pro Deo et Patria* is the highest award given t Scouts of the Lutheran faith. To win this award th Scout must show knowledge of church prayers, th church year, the church liturgy, and the Christian faith He must also give evidence of daily Bible reading an regular church attendance. In addition to these require ments, he must render at least 150 hours of service t church or community and complete some special project

David began working towards the award three year ago at Scout Camp through the suggestion of the Scou Chaplain. This year David completed all the require ments, including the special project: a large bulletin board for use in the church.

What the Church Means to Me

you ever wondered just what the Church means ese little folks and young people of ours? First sh Lutheran Church in Whitewater, Wisconsin, ed to find out what the children themselves would so the Sunday school sponsored a contest. There three divisions: Primary, Elementary, and High ol, and a leather-bound Revised Standard Version was awarded to the winner in each division.

e contest closed on Reformation Sunday, and the s were awarded the following Sunday. Pastor of the regation is Warren Sigwalt.

e are reprinting here the essays of the winners ach division. The first comes from Mike Krebs, id grade, who won the first place award in the ary division. We found it to be very direct and to point!

ike my church because I like to hear about God to learn about stories of Jesus in Sunday school. I will learn to know Jesus as our Savior. And we pray as we would like to. And we learned about the e, and I like my minister.

ext is the essay written by Carol Lee Ludtke, nth grade, first award winner in the junior division:

y church is my stairway to God where I learn about our Lord Jesus Christ saves us from sin. On Sun- when I come to our beautiful church I pray that will forgive all my sins, thank Him for all His sings, and sing His praises to show Him that I love n. Then He is very near, and I can feel His Hand ng me up, and it makes me feel safe and strong. w happy I am to belong to God's Church and to my rch. It means that I belong to His great family of evers in Christ. It means that He will always lead guide me in the paths of righteousness, forgive me, show me how to live every day of my life.

rom Rose Marie Tessene comes the next one. Rose rie, ninth grade, is the first place winner in the senior sion.

I was glad when they said unto me, let us go into house of the Lord!" (Psalm 122). Yes, I am glad many reasons. My church is a wonderful place. It is House of God, and when I go to church there is eeling of holiness, for God is holy. I was made a mber of God's Kingdom through the Church in ly Baptism. Then I went to Sunday school, choir,

Superintendent I. O. Schimmel and Pastor Sigwalt presenting awards to one of the groups.

and now confirmation to learn about God. Through the church I can make good Christian friends and friends are important in a person's life.

The most important thing the church means to me is a place to learn about God through the Scriptures and the sermon. At church I can bring my troubles to God in prayer, and He will forgive me. At church I learn what God is like and what He wants me to do. I learn how to become a better Christian, and best of all how to obtain everlasting life by believing on Jesus Christ. If I love God and trust in Him, then "surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever" (Psalm 23).

Japan Mission

(Continued from page 105)

each valley and town to ask questions of the merchants, children, and policemen.

"The picture includes these needy areas: (south Yokohama) OOka-cho (15,000), Sigita Machi (10,000), Kanazawa Bunko (8,000, one R.C. church), (greater Yokosuka) Anjinzuka (7,500), Hemi (16,000), Shiodome (15,000), Higashisano (15,000), Kasuga-cho Horinouchi (15,000), Kurihama (16,000, one weak Kyodan church)."

There are a few Christian contacts and some small struggling congregations already to be found in this large and populous peninsula, but there is tremendous need to reach the people that are crowded together in its villages and cities, most of them today without any knowledge of Christ the Savior.

If You Shall Grow

Harold B. Kildahl

FIFTH SUNDAY AFTER EPIPHANY
February 7, 1954
Text: Matthew 13:31-35

The plague of uncertain growth in faith and life is apparently one that concerns Christian people and congregations, according to a recent poll. People and congregations alike sense and realize that there are great hills to climb and peaks to scale in Christian living and enterprise, but strength to make the "final dash to the summit" is lacking all too often.

The parables before you may help to clarify some of the problems that "plague the saints." Take the matter of growth in faith and life. Our Lord uses the illustration of the mustard seed, valuable because of its power of germination, like all other seeds. The power of germination is the gift of God.

So too, the seed planted in the heart of the Christian, endowed with the power of germination, is the gift of God. It is His Word.

Germination must be followed by growth if life shall be sustained. As the mustard seed sends out its shoots to gather the nourishment of the soil, so too the Christian must adhere to the Word of God, the soil in which he grows, if faith and life shall be sustained. If you are experiencing an uncertainty of faith and growth in grace, examine your relationship to the Word. Without a daily portion of God's Word you cannot hope to grow. But the fact remains, you can grow. You can grow and by God's grace become a sturdy Christian influence in the lives around you.

Or take the leaven. It works in obscurity. But it works. This is simply to say that growth in Christian faith and living demands exercise or the practice of faith in life.

If the peaks shall be scaled and the summits of spiritual opportunities be reached by Christian men and women, and congregations too, those two things are basically essential—adherence to the Word of God, which is the source of nourishment for souls, and the practice of faith in Christian living and Christian endeavor from day to day. Faith and love, faith and works, believing and doing—is this not the lesson our Lord teaches in the parables? The problems that plague the saints are not without solution—if you will.

Remember this: God intends you to grow. He intends you to gather spiritual strength for daily living. He intends you to gradually gain the spirit of Christ in your heart and life. Therefore He gave the seed into your heart; therefore He gave the open Book into your hand; therefore He gave the world of opportunity into your life. Friend, therefore by the grace of God, grow. Amen.

Ministry of Music

Oscar R. Ove

The fly-by-night hymnals with their light "chorus owe much of their brief popularity to their catchy t headlines, their concentrated theme phrases. Since so of our church folks are attracted by these "false fron as we would call them in architecture, and would tr a *Lutheran Hymnary* for a volume of them, furt study of the trend is in order. As stated before, ma of our hymns are inclined to ramble too much. They to cover the whole picture of sin and grace in e setting. Perhaps in this desire for a "lighter book," hymn writers may learn a basic principle involved the union of poetry and music.

Though some of our hymns may have too ma stanzas, and the topic sentence may not easily grasped or held in memory, we have reasons to beli that it would be tragedy to sell out to a hymnbook t has made cheap caricatures of a basic rule in art. note again that a hymn is a wedlock of poetry a music; the quality and nature of the music are cruc factors; the text has its special mission. The mu is abstract, the text more concrete; how can they harmoniously wedded? Neither one can violate t nature and purpose of the other. In this matter c standard hymns are not all what they ought to be, b the "choruses" are not the answer. However, they m have a lesson to teach us. So often we fail to appropri mediums and practices of potential values until the l scrupulous, the raw trends of nature force them up us. Paradoxical as it may seem, it is possible to combi good sacred poetry and art-worthy music in a hym and achieve a fine unity, a song that will satisfy t deepest desires of rank and file, as they seek spiritu outlet in worship. An inspired theme, fewer words, a propriate music, concentration—these are conditions consider.

It might encourage more study on the part of thc who select hymns and lead congregational singing the cross references in the hymnbooks were more co plete, and less attention were given to the limit classifications of specific hymns for each Sunday. A Su day by Sunday grouping, like in the *Hymnary,* m have some value, but it also encourages laxness in ma ing selections. It is so easy, in the last minute, to turn the section for the day and make a quick choice. double misfortune may ensue if the pastor uses po musical insight, or none at all, in thus selecting hym for the service. The dead timber referred to before ma be called into play at crucial points. There is a weal of material in the *Hymnary* to cover all purposes, b it has to be searched out, evaluated, and appropriate

Meditations for the Family Altar

J. R. Hestenes

TOWARD SEPTUAGESIMA SUNDAY

Epistle: I Corinthians 3:7-15 — **The Gospel: Matthew 19:27-30**

Monday, February 8
HIGH STANDARD

Read Philippians 1:27—2:4

ly let your manner of life be worthy e Gospel of Christ. . . .

r national government has a Bureau andards whose duty it is to maintain cepted weights, measures, and stand- on which basis industry does its . Each year thousands of items are in for examination. These are tested found to be either up to standard low, worthy or unworthy.

ne testing-ground for Christian faith in every-day living. The standard st which it is measured is the Gos- of Christ. Paul says that if we are st's, it is not enough that we say e should show it. Living in the same , we should walk, think, and love hrist did.

gainst this high standard, how freely nust confess our lives unworthy! But more clearly we see our failure, the we should pray and strive that st may be heard and seen in all we and do. He is our only standard.

God, make us Christ-like. Amen.

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Tuesday, February 9
DISTRACTIONS

Read Luke 10:38-42

But Martha was distracted with much serving.

There are many distractions to the Christian faith. And, according to the experience of Martha even the desire to do Christian service, can at times stand in the way of a deeper faith.

Every Christian should have a desire to serve the Lord in whatever channel is open. But at the same time care must be taken that this desire does not become so consuming that there is no time to sit quietly at the Master's feet.

Martha was sincere in what she was doing, but she was so busy serving the Master that it was impossible for the Master to serve her. She spent much time preparing a meal but took no time to be strengthened by the Word. Her great busyness was a distraction. It robbed her of the "one thing needful."

The Church needs people who will serve. But they serve best who first and regularly sit quietly at the feet of the Master.

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Wednesday, February 10
OF HIGHEST VALUE

Read Jeremiah 9:23-24

"But let him who glories glory in this that he understands and knows me, that I am the Lord who practices kindness, justice, and righteousness in the earth. . . ."

Mental ability, physical strength, and this world's goods are all valuable possessions to have. But none of them compares in value with a right understanding and knowledge of God.

Jeremiah warned the Jews of his day that they were glorying in the wrong things. They were proud of such wisdom, might, and riches as were theirs. While they went about in their boasting, the enemy was making ready to overtake them. Soon the very things they rested their weight on would be no more. Then of what value would they be?

Happy is anyone who knows God by true faith, and has experienced His mercy and grace in Jesus Christ. This knowledge is a possession of highest value. It serves to bring the believer safely and usefully through this life. It is a gift for which we should be constantly thankful.

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Thursday, February 11
MAKE IT SURE

Read II Peter 1:3-11

Therefore, brethren, be the more zealto confirm your call and election, for ou do this you will never fall.

Peter is very much aware of the fact once you come under grace, it does mean that you stay there to the end your days. He realizes that it is pose to fall away from God.

He is also aware of the fact that salion is a great gift that no one can ord to lose. Therefore, every measure st be taken to fortify it, to make it e.

A man who had fallen away from the urch was prompted by the Spirit to re- n after several years had passed. When came back, he told how happy he s to be there. "But," he said, "give some kind of job to do. Give me an ignment that will make it necessary to here every Sunday. I want to be sure don't fall away again."

This was a good move. Every Chrisn should take care to safeguard the saltion offered him in Christ.

Friday, February 12
THE MARVELOUS WORD

Read John 7:14-17

The Jews marveled at it, saying, "How is it that this man has learning, when he has never studied?"

Men never cease to marvel at the wisdom of the Word of God. Many years ago a Christian business man sent to his several clients a copy of the Ten Commandments. Some of them, who read them for the first time, said, in reply, that they had never seen a better list of rules. Others asked, "Where did you get a hold of such wonderful material?"

Those who have had long acquaintance with the Word never cease to marvel at its teachings. For they declare the love of God and His forgiveness in Christ. When a man has experienced how the Word reaches him, even if he is far away from God, and draws him nigh, and changes his life, he cannot help but be filled with wonder.

For constant increase in knowledge, strength, and grace, all men should turn to the Word. It is an opportunity that no one should neglect.

Saturday, February 13
INTERPRETATION

Read Daniel 5:17-30

Then Daniel answered before the king, ". . . I will read the writing to the king and make known to him the interpretation."

Daniel was given the power to interpret words that others could not understand. This brought him into a position where he had to use his ability with true courage. When other wise men were unable to read the handwriting on the wall of the king's palace, he was commanded to do the interpreting. It was a message that Belshazzar was not happy to hear.

Christian people are by the Holy Spirit given the gift of understanding the Word, and also the ability to interpret the life around them. Along with this gift they are given the command to bring the message to others. They are to interpret for those who themselves are unable to understand.

This is not always easy to do, but the Lord depends on our testimony.

O God, make us quick to speak of Thy love and mercy. Amen.

Apostle to the Lonely

Magnus A. Dahlen

It was an event of great importance for our Church in Canada when the Reverend E. O. Walker was recently installed as hospital and institution chaplain to serve Edmonton and the surrounding area.

In the thinking of those who are acquainted with the situation, such a step is long overdue on the part of the Church.

The "Edmonton boom" did not terminate with the end of World War II but continued to "boom" and expand as few places have either in the Dominion or in the States. The pastors there in the city are kept busy working the clock around, tending their increasing flocks. Visits with their own parishioners in the hospitals are of necessity brief, for there are hundreds of others throughout the vast provinces of Alberta, Saskatchewan, and British Columbia whom they can also serve.

A number of hospitals in Edmonton and vicinity, some of which are pictured here, are within the new chaplain's field of service. There is the University Hospital with a capacity of 950 beds. The Aberhart Memorial Sanatorium, in connection with it, is practically new and can take care of 300 patients. Then there is the Royal Alexandra Hospital, a general hospital for the city of Edmonton, with 574 beds. Directly across from it, and under the same administration, is the new Maternity Hospital with 120-140 bassinets. The hospital administrator admitted proudly that Alberta has the lowest infant mortality of any province or state, or, he added, "any place in the world." This new maternity hospital cost $1,400,000.

Other places on the regular calling list of this former "circuit rider," now to be the chaplain, is the General Hospital with 427 beds; the Colonel Newburn Pavilion, a part of the University Hospital, which specializes in the care of Canadian war veterans; two Catholic hospitals, the Miscercordia and St. Joseph with 380 and 300 beds, respectively. Ten miles out of Edmonton is the Oliver Mental Hospital with its 1,500 patients. One hundred and fifty of these are Lutheran, and there are hundreds of others from other communions or no communions at all that will look forward to his visits and to the services which he will conduct there.

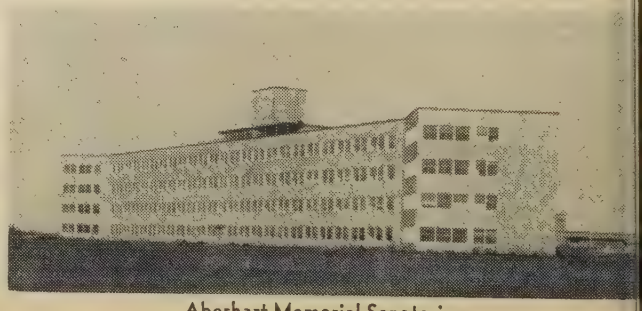
Pastor Walker spent his early years in the Mt. Sterling community in Wisconsin. He is a graduate of Luther College at Decorah and Luther Theological Seminary at St. Paul.

His parish ministry in Canada will stand him in good stead in his new assignment, particularly the "circuit rider" experience of five years when he covered a vast

(Continued on page 116)

Royal Alexandra Hospital, general hospital for the city of Edmon

Main building of the University Hospital



Aberhart Memorial Sanatorium

General Hospital, showing the new wing of the building

ere and There on the Christian Front

Edited by Raymond M. Olson

EEK EVANGELICALS MISS ASSEMBLY

Greek Evangelical Church has ded not to send any delegates to Second Assembly of the World ncil of Churches next August. The on, reported to the headquarters of World Council in Geneva, was re- iedly taken because the Greek Evan- al Church "finds itself in a state ersecution instigated by one of the nber Churches of the World Coun- This was an apparent reference he Orthodox Church in Greece. ider the circumstances," its Moder- said, "we do not feel our Church participate in an ecumenical gath- g at which, in our belief, only lip ice will be paid to ecumenical ls by the very people who either igated or tolerated the persecution our small Church."

.T. DEGREE

Salle College of Philadelphia con- ed a "Ph.T.," or "Putting Him ough," degree on the wives of 68 ried students at a Roman Catholic ily day observance. The "degree," a ificate suitable for framing, cited women for sacrifices and encour- ment that are making it possible for ir young husbands to complete the ege education.

ANCE HAS ,000 PROTESTANTS

out 800,000 of France's 42,740,000 ple are Protestants, according to a v book *The French Protestant,* de- bed as "the most authoritative mod- work on French Protestantism."

The author, Emile G. Leonard, notes t nearly 60 per cent of the estimated 0,000 Protestants are "seasonal" urchgoers who attend "Christmas, ster, wedding, baptismal, and funer- services but almost never have re- arse to their church at other times."

The book says that the largest Prot- ant groups in the country are the formed Church of France with 350,000 members, the Lutheran Church of Alsace-Lorraine (Augsburg Confession) with 240,411, the Reformed Church of Alsace-Lorraine with 48,960, and the Paris and Montbeliard Lutheran Churches with 40,000.

Although Protestants represent only a small percentage of the population, Mr. Leonard said, they are "a strong spiritual and moral force in France today." Among the major problems of these Churches, as the author sees them, are "the need for closer contact with working men, the difficulty of recruiting ministers, and the problem of widening the frontier of parishes."

EPISCOPAL BISHOP HONORED

RNS Photo

The Rt. Rev. William Jones Gordon of Fairbanks, bishop of the Protestant Episcopal Missionary District of Alaska (left), was named by the U.S. Junior Chamber of Commerce as one of the "ten outstanding young men of 1953." Known as Alaska's "flying bishop," the clergyman uses this plane to cover his missionary posts in the North. Bishop Gordon was only 30 years old when he was consecrated to the Episcopal office on May 18, 1948, the youngest bishop in the history of his Church.

NEEDLEWORK SUPPORTS MISSION PROJECTS

The name of Mrs. Annie Steen of Minneapolis is spelled out in black letters above the entrance of a small white adobe church at Karappur, southern India. The little church, which memorializes Mrs. Steen, was built with the proceeds from her needlework and is one of her many mission projects.

Weekdays Mrs. Steen begins her "mission work" at 8 a.m. She makes

NEW RECORD IN CLOTHING APPEAL

NLC Photo

Piled to the rafters of Lutheran World Relief's warehouse at Phillipsburg, Pa., is a part of the 2,600,000 pounds of contributions received in LWR's 1953 Thanksgiving Clothing Appeal. The receipts set a new record for special drives by this agency of the National Lutheran Council. Inspecting the clothing are, left to right, Bernard A. Confer, executive secretary of Lutheran World Relief; the Rev. Werner Kuntz of Detroit, executive director of the Board of World Relief of the Lutheran Church—Missouri Synod, which co-operated in the drive; and A. H. Watson, president of the Eastern Processing and Storage Company, operators of the warehouse.

infants' layettes, fancy aprons, and a variety of needlework which she sells, giving all the proceeds to home and foreign missions. The money for the Karappur church came from this source. She also provides $6 a month for the salary of the native pastor. The secret of her success lies in part in her zeal and partly in the business-like schedule she has adopted. Her church is Lebanon (Augustana) Lutheran.

BISHOP DICK HELANDER

Lutheran Bishop Dick Helander of Strangnas, Sweden, has appealed to the District Appellate Court to overrule the verdict handed down last December which found him guilty of slander. Bishop Helander was found guilty of having written and distributed a series of anonymous letters, circulated among all pastors of the Strangnas diocese during the 1952 election of a new bishop, which attacked the character of candidates other than Dr. Helander.

Commenting on the unhappy incident the *Christian Century* says: "Pity for the Swedish bishop whose career has been ruined by his own folly should not dull the warning his trial and conviction carry to every Christian minister. The ambition which destroyed him lies in wait for every person who dares to take ordi vows." The editorial continues: the destruction caused by ambit not confined to episcopally orga churches. It plays havoc in every of church, including those that of their democratic and equali nature. . . . Nor, so long as the tian ministry remains in mortal therefore sinning—hands, can th struction caused by the seductic ambition be wholly escaped."

"Few indeed will be the Ch ministers who, if they perceiv daily perils that beset their tries," the *Century* concludes, read of the case of Bishop Hel without deep searching of soul. A them there will be little desire t to the condemnation which the court has pronounced; their dom emotions will be sympathy and The Helander case is one which s drive every man under ordi vows to his knees."

SALVATION ARMY HEAD RETIRING

RNS Photo

Gen. Albert W. T. Osborn, world commander of the Salvation Army since 1946, announced in London that he will retire at the expiration of his present term of office next June 30. In his announcement the 67-year-old chief of the Salvation Army expressed special appreciation for co-operation given him by American Salvationists and said he felt "this international co-operation should be fostered to an even greater degree." A successor will be chosen by the Army's High Council at a meeting to be held on April 29.

HONOR E. STANLEY JONES

RNS Photo

Dr. E. Stanley Jones, noted missionary (center), is welcomed at a dinner in New York in observance of his 70th birthday by Dr. Ralph W. Sockman of New York, well known Methodist preacher (left), and Judge Luther W. Youngdahl of the U.S. District Court, Washington, D.C. This dinner was one of 12 simultaneous gatherings held from coast to coast in recognition of the distinguished career of Dr. Jones, as a gospel preacher, author, missionary, retreat leader, and spokesman for a united Christian community.

WORTHY OF NOTE . . .

A resolution calling upon Texas estants to "accept" whatever rulin U. S. Supreme Court makes on segregation in the public schools adopted by the first annual conve of the Texas Council of Churches When the Church Architectural of America met for its annual co tion, it heard Dean Henry L. K hoefner of North Carolina State lege, in presenting awards for c designs, state that the consensus architects present was that Gothic Colonial styles have become fo most part "artistically archaic," that "traditional church architectu a victim of the high cost of living a growing desire for strength, sim ity, and utility." . . . Evangelis the task of the entire Church r than just the concern of a "un group of hobbyists" within it, say chairman of the National Commi on Evangelism of the Presbyt Church in the U. S. A. . . . A p against the Quebec ban on the m picture "Martin Luther" was se Prime Minister Louis St. Laurent other Canadian political leaders a tawa by the Canadian Church Association, an organization of estant editors.

IPUS NEWS NOTES

drama department of *Augustana ge,* under the direction of Profes- arl Mundt, will be touring parts uth Dakota, Iowa, and Minnesota the Shakesperean comedy, "As Like It." Tour dates are February ough 13, and stops will be made pid City, Sturgis, Pipestone, and is, Minnesota, and Sioux Center,

* * *

nes Narveson, Moorhead, has been nted to the editorship of *The ordian,* weekly newspaper of *Con- a College,* by a joint student-facul- mmittee. Narveson, a junior, and nan Aarestad, a junior from Big- Montana, who is the new busi- manager, head the new paper staff h begins its duties with the Febru- issue. This staff holds its position wo semesters.

* * *

nior debaters at *Pacific Lutheran ge* won three first and a third in a two-day forensics tourna- January 7 and 8 at Seattle Paci- College. Competing with teams eighteen other schools in the Pa- Northwest, the men's debate team tuart Gilbreath and Tore Neilsen first place. Nielsen also got a first ratory. Margaret Canis won first in after-dinner speaking, and rt Lundgren took third in discus-

* * *

litors-in-chief of *The Manitou Mes- er,* student newspaper at *St. Olaf ge* in Northfield, for next semes- nd the first semester of the next ol year will be Jerry Nilssen, an lish and philosophy major from worth, Wis., and Winton Dorow, lish and history major from Gar- Iowa.

lection of the two juniors was e by the college's literary board. sen and Dorow will succeed Judy erson, senior from Milan, Minn., in her first semester as chief edi- tor steered the *Messenger* to an All-America rating.

* * *

E. Power Biggs, nationally known organist who is largely responsible for the revival of interest in the organ as a concert instrument, appeared at *Pacific Lutheran College* on Friday, January 22.

Mr. Biggs' concert program included selections by Vivaldi, William Selby, Cesar Franck, Louis Daquin, Bach, Robert Schumann, Jehan Alain, and Marcel Dupre. He also played four chorale preludes of Bach based on hymns by Martin Luther.

* * *

The 1953 football team of St. Olaf College at Northfield, Minnesota, was the undefeated champion of the Mid-west Conference. The team set a new season's scoring record for the college and was the nation's highest scoring team per game with 362 points. It was the first undefeated squad since 1930 at the college.

LITTLE ALL-AMERICAN

John Gustafson from Alexandria, Minn., co-captain and right end on the undefeated St. Olaf College football team, was named end on the Associated Press Little All-America first team. "Gus" was labeled by the AP sports writers as one of the greatest offensive and defensive ends in the country. He has lettered in football, basketball, and baseball all three of his varsity years on Manitou Heights. Coach Ade Christenson has called Gus the greatest end in St. Olaf football history.

PRE-SEM LINE AT ST. OLAF

The four guards pictured above played a mighty part in the undefeated, top-scoring season at St. Olaf. In a few years, these four young men will be turning their steadfast spirit on the gridiron to steadfast work for the Lord as ministers of The Evangelical Lutheran Church. Their plans are to enter Luther Theological Seminary in St. Paul upon graduation. They are, left to right: Bill Redman, Austin, Minn.; Steve Swanson, Northfield, Minn.; Doug Olson, Northfield, Minn. (formerly of Minneapolis); and Dave Bolstorff, Grand Rapids, Minn.

Apostle to the Lonely

(Continued from page 112)

area during the depression years. He also served as a chaplain in the Canadian army, spending part of the time overseas. Last summer he took courses in clinical training at Luther Seminary in St. Paul, which included a month's field work assignment at the State Hospital at Willmar, Minnesota. His chaplaincy assignment is sponsored by the Board of Charities.

Pastor Walker enters into a work that is specific and clear-cut and will involve him completely with the deepest needs and concerns of man. "Apostle to the lonely" certainly can be applied to him, for he will come across many lonely people. He goes forth as an ambassador from on High to minister to those who sit in the shadows or in total darkness, to those who sit in unnatural solitude, completely severed from the rest of society. He comes to those who have nothing to look backward to with pride, nothing to look forward to with hope. The Church, with her great message of salvation, now sends this apostle to uplift the downtrodden, to give hope to the dying, to cheer the lonely, to comfort the bereaved and depressed. Truly, he is heaven-sent. God be praised!

Let us undergird him much with our prayers.

Editorials

(Continued from page 107)

district shall have. All of this is perfectly familiar to us in the ELC, because that is the way we have always operated.

There is, however, a great deal of authority vested in the district as an organizational unit—more, we believe, than we are accustomed to in the ELC, but not more than is necessary. Other things being equal, we believe that the larger the church body is, the more necessary it is to vest as much authority as possible in the district. This is recognized in the *Report* already in the chapter on "The Church Body," which provides: "There shall, however, be assigned to the districts . . . as much responsibility in these fields [that is, in the working areas of church life] as may be consistent with a unified and efficient program." The same chapter also provides that the several districts may maintain and establish "treasuries and budgets to meet their specific responsibilities."

The district does its work first of all through an annual convention. Representation is general. Every congregation has a right to a lay delegate. The larger congregations, those having more than 500 confirmed members, have one lay delegate for each 500 confirmed members or major fraction thereof. All parish pastors have the right to vote. Here also the new plan is similar to our present arrangement, except for the frequency conventions.

The reason for providing for annual district conv tions, of course, is that the affairs of the district in merged Church will be so complex that an ann convention will be necessary. We assume that it work out this way: In years when no general conv tion is held, the district conventions can devote th selves pretty much to internal affairs. In general c vention years, the district conventions will be chi occupied in considering matters which are to come fore the general conventions.

The duties of the district convention are carefu outlined in the *Report*. In general, they are: elect district officers, including the lay member of the Chu Council; elect and instruct such committees as the trict needs; establish the conferences into which it to be divided; hear reports on the work of the chu at large and of the district in particular. And "prep resolutions and recommendations to the general c vention."

It will be recalled that, in our discussion of general convention, we stated that some of the we nesses in the mode of representation suggested for it be met through the district conventions. It was to sentence just quoted we referred. It seems to us th if the districts of the church body discuss fully important matters to come before the general conv tion and make pertinent recommendations and p fitting resolutions regarding them, it should be possi to make the general conventions pretty much speak mind of the districts. The further fact that the distr conventions elect the voting delegates to the general c vention seems to place the proper emphasis upon district conventions as the fully representative voice the Church.

TWENTY-SECOND
GENERAL CONVENTION

of

THE EVANGELICAL
LUTHERAN CHURCH

Central Lutheran Church, Minneapolis

JUNE 9-15, 1954

ithin the E.L.C.

ONS

Rev. Isadore Schwartz, pastor anu-El Center, Chicago, is tem- ly serving Lake View Church he death of Pastor Grefthen.

Rev. Warren C. Weeg, until re- of Boyceville, Wis., will early ruary begin his new pastorate in ih Church, Chicago.

. Stenerson, a prominent member inity Church Moorhead, Minn., until recently chairman of the Service Commission of his com- y, has been named Clay County's "Man of the Year." This award nade on a basis of outstanding iplishments in church work and ic activity. Mr. Stenerson, who eading lumberman of northwest- Minnesota, is a faithful promoter urch work among men and boys, f the Camp Emmaus Bible Camp nahga, Minn., which serves about young people every summer.

e Rev. Percy L. Larson, Rolette, ak. has accepted a call to Mabel, ., and will move there in April.

e Rev. Stephen Ingvoldstad, until an army chaplain, was installed 24 as pastor of Norway Grove ch, De Forest, Wis., by his father, Rev. Orlando Ingvoldstad, Sr.

e Rev. W. G. Smedsrud, Clarion, , has accepted a call to St. An- 's Church, Ames, Iowa.

e Rev. Luther C. Bergeland, army lain, was recently awarded the ze Star distinction.

e Rev. Oliver W. Ruud, formerly lilan, Minn., was installed Jan. 10 astor of First English Lutheran rch, Alexandria, Minn.. by Dr. A. Hanson, president of the Northern nesota District.

e Rev. Herbert A. Peterson, pas- of Liberty Church, Minneapolis, n., since 1950, has accepted a call Hendrum, Minn., and will move in April.

r. J. N. Brown, president emeritus, cordia College, Moorhead, Minn., serve as interim pastor of Fron rch, Starbuck, Minn., during the ncy in that parish.

r. Mars A. Dale, president of the ada District was re-elected presi- of the Canadian Lutheran Coun- it its annual meeting in Winnipeg, in December, 1953.

he Rev. Howard C. Gravrock, erto at Hardin, Mont., was in- ed Jan. 31 as pastor at Kiester, n.

John Donhowe, recent graduate of Luther Theological Seminary, St. Paul, Minn. will be ordained Feb. 14 at West Norway Lake Church, Sunburg, Minn., by Dr. J. A. Aasgaard, and thereafter installed as pastor of the church by Dr. E. C. Reinertson, president of the Southern Minnesota District.

The Rev. J. B. Rockne, Park River, N. Dak., has accepted a call to the Lake Sarah-Zion parish, Garvin, Minn.

The Rev. A. G. Sherve, Keene, N. Dak., has accepted a call to Northwood rural parish, Northwood, N. Dak.

The Rev. Arne O. Aakre, until recently pastor at La Center, Wash., was installed Jan. 31 as pastor at Oak Harbor, Wash., by District President Foss.

The Rev. Arnold J. Melom, earlier pastor of the Egelund-Bakke parish, Detroit Lakes, Minn., was installed as pastor of St. John's Church, Howard Lake, Minn., Jan. 7 by District President Reinertson, who also dedicated the new parsonage of the parish the same day.

DISTRICTS

Southern Minnesota

Preston, Minn. In the course of the fall of 1953 Grace Church, parish of the Rev. R. J. S. Vordale, had 57 accessions to its membership, twenty more than recently reported in these columns. The present membership totals 525, which represents a net gain of about 200 during the past six years.

Minneapolis Minn. St. Paul's Church, parish of the Rev. M. G. Halvorson, received 217 new members in 1953. Of its total membership of 1,099, 182 are associate members; there are 586 family units. The Rev. H. S. Fauske began Jan. 1 this year to serve as visiting pastor of the church. The church has 200 pupils in its Tuesday "released time" school.

St. Paul, Minn. The annual report of St. Anthony Park Church, parish of the Rev. A. G. Lewis, reveals that the congregation had a net gain in membership of 86, bringing the total up to 950.

Eastern

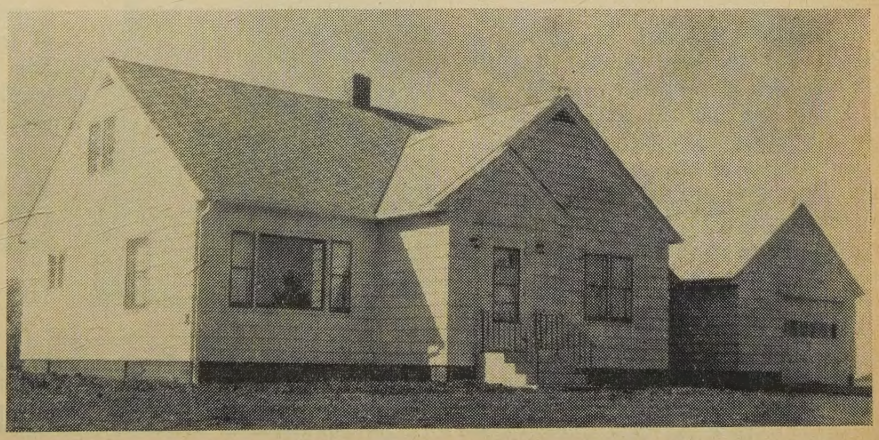
Chicago, Ill. The Rev. Sigurd T. Sorenson, chaplain at the Bethesda Home for the Aged, dedicated at Christmas Day services in the chapel of the Home an altar cross and candlesticks, a gift by the matron of the Home.

Northern Minnesota

Terrace, Minn. Chippewa Falls Church, parish of the Rev. Oliver N. Pederson, dedicated Jan. 3 its new Hammond organ. In the afternoon an organ concert was given by Le Roy Hanson, Springfield, Mass., a son of the congregation and a graduate of St. Olaf College; recently he obtained the Master of Music degree at Union Theological Seminary.

Pequot Lakes, Minn. The cornerstone of the new church in building by Our Saviour's congregation, parish of the Rev. Murley A. Severtson, was laid Dec. 27, 1953, by the Rev. Oscar Rem, Starbuck, Minn., who served as pastor of the parish 1927-35. The new church is likely to be ready early next summer.

NEW IOWA PARSONAGE



Pictured above is the new parsonage of the Winnebago parish, located south of Lake Mills, Iowa. It was dedicated Nov. 1, 1953, by Dr. V. T. Jordahl, president of the South Central District. The total cost is $23,500. The Rev. Robert Beckstrand has been pastor of this parish since August, 1953.

South Central

Thompson, Iowa. Bethany Church, parish of the Rev. Oliver Seim has recently retired a $30,000 mortgage on its church building. Plans are in the making for the purchase of a new organ.

Elgin, Iowa. Elgin Church, parish of the Rev. Vance Knutson, was organized last summer with a charter membership of 105; at the end of the year it had 184 members. A remodeled school house is now its parsonage. By spring the construction of a church will begin. The 54 families making up the membership have subscribed $25,000 to the building fund.

North Dakota

Bremen, N. Dak. Two ELC churches: one at Bremen, the other at Hamburg, are now being served by the Rev. Otto Iszler, an American Lutheran Church pastor at Martin. Earlier they were served by the Rev. W. F. Danneman (ALC) of Fessenden.

Beach, N. Dak. The indebtedness on the $75,000 church building dedicated in 1951 by First Lutheran Church, parish of the Rev. O. L. Olsrud, has been paid in full. The money was raised largely through annual "building fund offerings," later through "debt-lifting offerings."

Rocky Mountain

Fairview, Montana. The Fairview parish, which until lately has consisted of four congregations, is now made up of two: Zion (in Fairview) and Bethel in Cartwright, N. Dak. Scandinavia, a rural congregation northwest of Fairview, has merged with Zion. And St. Peter's Church at Sioux Pass has been transferred to the Culbertson parish.

California

Santa Monica, Calif. Mount Olive Church held farewell services Jan. 10 to take leave of its pastor, the Rev. A. B. Swan and his family before their going to Hayward, Calif., where Pastor Swan will be in charge of the founding of a new congregation. After a number of speeches had been given by representatives of several groups a gift was presented to Pastor and Mrs. Swan.

Los Angeles, Calif. The Rev. Gaylerd Falde, president of the California District, participated in the dedication Dec. 31, 1953, of the new million dollar wing of the Santa Monica Hospital, owned by the Lutheran Hospital Society of Southern California. The completion of this wing brings the capacity of the hospital up to 270 beds.

Canada

Estevan, Sask. The Estevan parish is erecting a new parsonage. The northern half of the old Estevan parish is now a separate parish, known as the Midale parish; it consists of Bethlehem congregation in Midale and rural Bethesda. Also this parish has a new parsonage.

Lomond, Alberta. A country school has been purchased and moved into town and is being remodeled into a church. A parsonage will be built soon. This parish is being cared for by Seminarian Walter Evenson.

Ponoka, Alberta. Our Saviour's Church in Ponoka has bought a lot for the erection of a church. The parish, which consists of Asker Church, a rural congregation, in addition to the town church, has bought a lot for the erection of a parsonage and is proceeding to build. Pastor of this parish is the Rev. J. F. Haugen.

ANNOUNCEMENTS

South Central District. Pastors and parish delegates to the ELC convention in June will meet in special meeting Feb. 23-24 at Trinity Church in Mason City, Iowa, to discuss report on polity and organization by Joint Union Committee. Doctors O. G. Malmin and A. N. Rogness will be discussion leaders. Meeting will begin 10:00 a.m. on the 23rd.

CONGREGATION SECRETARIES PLEASE NOTE

Copies of the Report of the Joi Union Committee, which will be co sidered at our next General Conve tion, have been sent to all congreg tional secretaries in care of the pa tor. Should you have failed to r ceive your copy, please remind yo pastor to give it to you.

Should any vacant parish not ha received copies, please notify o office.

O. H. Hove, General Secretary, EL 408 Fifth Avenue South Minneapolis, Minn.

For Sale: Church building, 38 frame, in good condition; must moved. Write Fors Construct Drake, N. Dak.

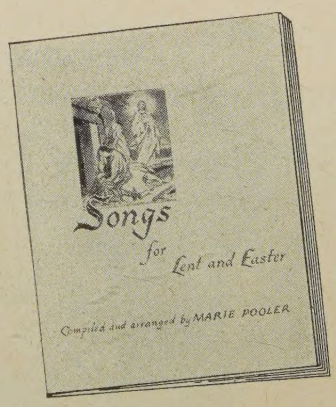
Wanted: A number of used Lut an Hymnaries, in good condition Home Mission congregation, eithe nominal cost or as a gift. Write Rev. C. E. Jorstad, 114 Oriole D Arlington, Texas.

The Rev. C. E. Nestande, pasto Lake Nokomis Church, Minneap Minn., and the senior choir of church, directed by Harold Mart will present the C.B.S. "Church of Air" Jan. 31, from 9:30 to 10:00 a CST, Mrs. Solveig Wick at the org

Wanted: 8-12 pews, 8 feet long Box Elder, Mont., church. Contact Rev. Russell Halaas, Big Sandy, M

Songs for Lent and Easter

COMPILED AND ARRANGED BY MARIE POOLER



A new collection of some of the beaut music that marks the somber observan of Lent and the joyous psalmody of East The songs are simply arranged for medium solo voice, and are, therefore, s able for group singing as well.

Illustrations by Stryker Ingerman, illust tor of "Songs for Christmas," appear each page, making this a lovely gift bo for singers.

$1.75

Awake, Awake, Good People—Behold the Lamb of God—Calvary's Mountain—Christ Hath Arisen—Christ Lay in Death's Dark Prison—Christ the Lord Is Risen Today—Easter Morning, Joyous Dawning—God So Loved the World—I Know That My Redeemer Liveth—It Was the Holly—Lamb of God, Most Holy—Lo, the Earth Is Risen Again—Love Is Come Again—O Darkest Woe—O Mortal Man—O Sacred Head, Now Wounded—Wondrous Love—The World Itself Keeps Easter.

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CHANGES OF ADDRESS FOR PASTORS

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hen Ingvoldstad, De Forest, Wis. (12-)

plain O. A. Crawford, Box 3307, Rt. monds, Wash.

H. Schlinkert, Woodworth, N. Dak. (2-

Chaplain R. E. Sorensen, USNS Simon B. Buckner, (TAP-123) c/o FPO, San Francisco, Calif.

Norval R. Wigtil, Beloit, Wis. (3-1-54)

Bernt C. Opsal, L.B.I., 1619 Portland, Minneapolis, Minn.

CORRECTION:

Warren Weeg, 115 Stolting Rd., Chicago 31, Ill. (1-28-54)

Gottlieb Schmitt, 1710 Mc Kinley St., Eugene, Ore.

RISH CONSERVATION AND EXTENSION THROUGH . . .

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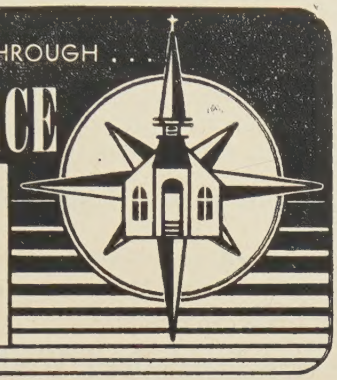

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

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For sale—200 acre good grain and stock farm. South central Minnesota, Lutheran community. Reasonably priced. Spring possession. 346-2A

For sale—8 acres with modern 2-story house, garage, granary, hen house and barn. Additional 55 acres adjoining can be purchased if desired. Rich black soil. Stevens County, Minnesota. Norwegian community with ELC and Lutheran Free churches. 346-3A

For sale—six acres in Willamette Valley, Oregon. Six-room modern house, electricity and phone. Lutheran community, close to school and town. Paved highway. Lots of flowers, shrubs, fruit, berries, and nuts. Under irrigation. 346-4A

Businesses

Grocery store with meat and notions for sale in north central Iowa town. Good business in Lutheran community, with good school in rich farming community. Age, reason for selling. 346-5C

For sale—fifteen-room hotel with cafe. Fully equipped and furnished. Only eating place in small town in south central North Dakota Lutheran community. 346-6C

Only cafe in northeast Nebraska town on federal highway. A money maker. Reason for selling—heart trouble. 346-7C

For sale—Garage equipment, stock, and office equipment. Ford agency. East central South Dakota. Building rented. $12,000 to handle. 346-8C

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FOR RENT

Room for rent in South Minneapolis. Good modern bedroom in home of Christian family. Close to Bloomington car line. Man preferred. 346-10B

Nice room for rent. Good location near Minnehaha Park, South Minneapolis. Reasonable. 346-11B

Girl wanted to share apartment with three other girls. In apartment building by Lake Harriet in South Minneapolis. 346-20B

POSITION WANTED

Middle-aged man, experienced in bookkeeping and clerical work would like position. ELC Lutheran, active in church. Served three years as deacon and two years as treasurer. 346-12E

HELP WANTED

Wanted—Lady for general housework and care of semi-invalid lady. Home is pleasant with all modern conveniences. Lutheran couple. Located in small town, Goodhue Co., Minnesota. 346-13F

Wanted—reliable cook at Old People's Home for men. Traill Co., North Dakota. 346-14F

Wanted—Christian school teacher to teach third grade in a Lutheran elementary school in Los Angeles, California. 346-15F

Wanted—Tailor in Lutheran community in north central Iowa. Space available. 346-16G

Dentist wanted in Chouteau Co., Montana. Large territory. Lutheran community. Near Marias River Project. 346-17G

Married man wanted for work on a dairy farm in Goodhue Co., Minnesota. Start anytime after February 1, 1954. Year around work. Family would live on adjoining farm in fair-sized house with electricity. Please state age and wages expected. 346-18G

Wanted—Young married man for general farm work by March 1. Must have experience in dairying. Farm located in southeastern Minnesota. Lutheran community. Separate house with electricity. 346-19G

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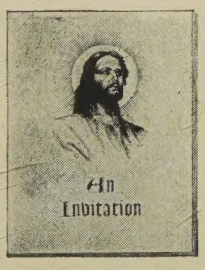

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by F. E. Mayer

On the contract which a Protestant is required to sign before marrying a Catholic.

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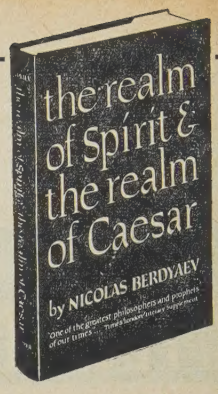

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by Nicolas Berdyaev, trans. by D. A. Lowrie

One of the great philosophers of our times deals with some of the most acute problems we face today in the conflict between the temporal and the eternal. Possibly no man in our generation has better interpreted the world in which we live, and this interpretation is here set forth with unusual clarity. **$2.50**

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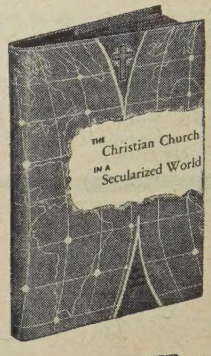

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by Dr. J. R. Lavik

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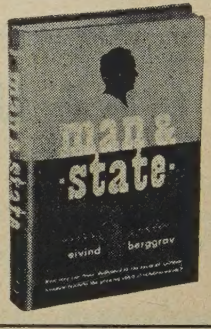

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